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The TAHRIK-i-Jadid

Shahadat 1353 H. S.

April 1974 C. E.

Editor :

Naseem Saifi

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Mr. H. S. Yahya Ponto of Indonesia. He was one of the foreign delegates on the occasion of the last Jalsa Salana. He told the Press Conference that there were no less than twenty thousand Ahmadi families in Indonesia. In the early years of life he studied at Qadian for eight years and has since visited the Headquarters of the Jamaat four times. He is honorary Editor of *Sinar Islam*, the mouth piece of the Indonesian Ahmadis.

مکرم ایچ ایس یحی پنتو صاحب جلسہ سالانہ کے لئے انڈونیشیا سے تشریف لائے تھے ۔ آپ اپنی جماعت کے رسالہ سنار اسلام کے اعزازی مدیر ھیں ۔ اوائل عمر میں آپ نے آٹھ سال تک قادیان میں تعلیم حاصل کی ۔ آپ چار دفعہ مرکز سلسلہ میں تشریف لا چکے ھیں ۔

Maulvi Munir Ahmad Bismil who recently passed out from the Jamia Ahmadiyya, left for Nigeria, West Africa on the 6th of February

مولوی منیر احمد صاحب بسمل جنہوں نے حال ھی میں شاھد کی ڈگری حاصل کی ھے نائجیریا (مغربی افریقہ) کیلئے ۔ فروری کو یہ سے روانہ ھوئے

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MONTHLY

TAHRIK-I-JADID

RABWAH

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Editor

NASEEM SAIFI

A SYMPATHETIC ADVICE

The Promised Messiah, peace be on him, says :

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EVERYbody has a particular way of his own to help others. If you visit a doctor, the way he can show sympathy towards you is that he should give you treatment for your illness. If you visit a Government officer he can sympathise with you by releasing you from the tyranny of a tyrant. That actually shows that everybody can show sympathy in his own particular way. The way I should like to sympathise with you is that I should advise you that this world is a transitory one - as if it has to last only for a few days. If one can get this fact to his heart all the false joys come to naught and one begins to get inclined towards God. Those who prepare long projects and indulge in unlawful activities, do so because they do not realise that life is actually short-lived. When one begins to realise that death is always facing him and it is always at hand, one begins to shun the evil deeds. Those who are near and dear to God they are always told by Him what is going to happen to them and to their friends and that is why they do not exult in the worldly affairs nor are they satisfied with them.

(Malfoozat vol. IX pages 32-33)

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Continue making sacrifices with cheerful hearts

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ON the 22nd of February, 1974, Hazrat Khalifatul Masih III told the Jamaat in his Friday Sermon that the Jamaat was so much being blessed by God that it was essential for everyone to be extremely grateful to Him. One of the blessings, he said, that was being showered on the Jamaat was that it was being enabled to make all the necessary sacrifices with a cheerful heart - and these sacrifices were quite extra ordinary.

As an example of these extra ordinary sacrifices he cited the instance of the promises so far received for the Centenary Jubilee Fund - (it had till then amounted to well over forty two million rupees, whereas the original demand was for only twenty - five million rupees). Huzur remarked that there were quite a lot of places from where the promises had yet to be received.

Huzur drew the attention of the Jamaat to the fact that "whenever God showers His blessings on the people those who have insight and who fear Him, keep an eye on the trials also, for the person who is full of the fear of God knows that ungratefulness to God could bring adverse results. He therefore always tries to keep himself away from this evil, or in other words, he is always thankful to God for his being enabled to make sacrifices."

In the end he advised the Jamaat to carry on its work with all the sincerity at their command.

Keep on Marching

ON Friday the 15th of March, Huzur told the Jamaat that the promises for the Jubilee Fund had exceeded sixty million rupees. He said that he expected thirty million rupees from the members of the Jamaat abroad and thus it was hoped that the total promises would amount to no less than ninety million rupees.

Huzur remarked that all these sacrifices were being made by the Jamaat to win the pleasure of God by helping the message of Islam reach all the four corners of the world and also by doing all the Jamaat could to put humanity on the right path leading to prosperity and spiritual bliss. He advised the Jamaat to continue praying to God that all the members may be enabled to fulfil their duties and they may continue marching forward on the Highway of the Dominance of Islam. "What we are seeking after," he said, "is the love of God. We are full of certainty that Islam will soon dominate the whole world and it is

our prayer that we should be able to play our part in the best possible manner. We are anxious to see the dominance of Islam in our own life-time."

He urged the Jamaat to continue making sacrifices with cheerful hearts and to the best of their abilities.

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AHMADIYYA JAMAAT

is a manifestation of the Grandeur of God.

Hazrat Khalifatul Masih III visited Lahore in the early days of March. On the 8th March, he led the Friday Prayer at the Masjid Daruz Zikr. He told the members of the Jamaat that God was showering great blessings and therefore it was a Must for the Jamaat to offer thanks to and praises for Him. He said, "The Ahmadiyya Jamaat, is the only Jamaat in this Age which basically shows the Grandeur of God. The hearts of the members of the Jamaat are filled with the love of God and it is they who are most anxious to see Islam dominate in the world. They are working day and night towards getting the people all over the world to offer Salat for the Holy Prophet, peace and blessings of God be upon him. Any Community that does that can never come across failure."

Huzur referred to the promises for the Jubilee Fund and remarked that these sacrifices were in every way unprecedented in these days.

Since the mosque was packed to its capacity and quite a number of people could be seen still coming, Huzur remarked that the mosque was no more spacious enough to accommodate all the members attending the Friday Prayer and it needed to be expanded.

The Review of Religions

A MONTHLY MAGAZINE DEVOTED
TO THE CAUSE OF ISLAM
THIS IS AN ORGAN OF THE
AHMADIYYA MOVEMENT
WHICH REPRESENTS
TRUE ISLAM

ADDRESS
The Review of Religions, Rabwah, Distt. Jhang, Pakistan.

MAJLIS-I-SHOORA

29th - 31st March 1974

In his inaugural speech at the Majlis-i-Shoora, Hazrat Khalifatul Masih III told the representatives of the Jamaats that more than ninety five million rupees had been promised for the Jubilee Fund and that more promises were pouring in.

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In order to formulate a detailed programme Huzur gave the out lines of the project which include the publication of the commentaries of the Holy Quran in various languages, printing of literature on basic teachings of Islam, building of mosques, mission houses, grouping of Missions for increasing the momentum of preaching efforts. In order to chalk out details of the project, he appointed a committee of twelve the composition of the committee being 4 learned members of the community, 4 elderly people and 4 sincere young members of the Jamaat.

He exhorted the Jamaat to carry on with their work with determination and Praises to God. He told them to continue making sacrifices and the Jamaat should be grateful to God for the progress that the Jamaat had made during the past eighty five years. There was a time, he said, that one man, Mohammad Hussain, could proclaim that it was he who had raised the Promised Messiah to the status that he had and it was he (Mohammad Hussain) who would pull him down. But now the non-Ahmadis have joined the people of the Book and the atheists to oppose the Jamaat of the Promised Messiah, peace be on him.

Huzur further said, "We have to contiuue making sacrifices and try all we can to see Islam dominant in the world."

The Centenary celebration, he said, would start on the 23rd of March 1989, and it would continue till the Jalsa Salana of that year. It would be celebrated all over the world and the clima would reach with the final programmes at the Jalsa Salana where delegations from no less than one hundred countries would participate. Talking about the donation, he told the audience that it were the local people in the foreign countries who were taking a keen interest in the celebration scheme. The American Ahmadis had promised so far no less than half a million dollars and more promises are expected.

Since the Promised Messiah, peace be on him was raised to unify the nations of the world, it was, Huzur said, our duty to work towards the achievement of this objective. "We have to uproot the evil habits of separatism and we are going to bring the whole of humanity together like one family. This can be done through love and sympathy," Huzur said.

He cited the instance of a Ghanaian having been appointed a Missianary for the United Kingdom and he said that he wished it very much that he could bring some one from Africa to be the Headmaster of one of our schools here in Pakistan. He advised the Africans to be as staunch nationaalists as they wanted to be in the worldly affairs but they must have international attitudes in spiritual and religious matters.

He talked of the pen friendship and remarked that there were some countries which did not like it. We would not like to offend any country.

Rather we would carry on this pen friendship only among those nations which had no objection to it. In addition to the letters, the photographs would also be exchanged. One of the very important item in the programme would be to bring the Muslims closer to one another. An all out effort would be made to convnice them that it was essential that the minor differences should be left aside and they should join hands in all that they agreed. That would bring the dominance of Islam nearer.

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Huzur told the representatives that the opposition had assumed a different shape. It had become like the confrontation of the Ahzab with Islam in the early days. But it had to be remembered that the battle of Ahzab was the last battle in the sense that it really broke the back of the enemy. The promise that God had given to Muslims on that occasion is also meant for us. The battle between truth and falsehood had entered in the last phase and the next fifteen years would be of great importance. Huzur expressed his sorrow at the fact that the dollar earned through the Petrol was now being used against the Jamaat but those who are doing that must realise and never forget this fact that the dollar donated by a sincere heart for the service of Islam could not be matched by the dollar of Petrol. The former is more valuable and forceful than the latter.

In the end Huzur assured the Jamaat that whatever the trials and tribulations, victory would be in favour of Islam and the Jamaat "will certainly achieve the objective for which it is raised."

The Majlis-i-Mushawarat began its sittings on Friday the 29th of March 1974 at the Aiwani Mahmud under the Chairmanship of Hazrat Khalifatul Masih III. There were four sessions in all, one each on Friday and Sunday and two on Saturday.

The report of the inaugural speech of Hazrat Khalifatul Masih was telexed to London in the following words :

"Three day Majlis-i-Shoora started yesterday 29th March at four fifteen. Hazrat Khalifatul Masih III in his inaugural Address announced with thanks to God that promises for Ahmadiyya Centenary Jubilee had exceeded 95 million rupees, Jamaats abroad had also responded with great sincerity an zeal. More than 20 Jamaats outside Pakistan have yet to send promises. Originally the amount appealed for was twentyfive million rupees. Huzur outlined details of the Project and process of celebrations which would start on 23rd March 1989 and continue till Jalsa Salana of that year.

Project includes publication of commentaries of Holy Quran in Arabic Persian and Urdu languages, translation of Sura Fatiha with explanatory notes in all languages of the world, books on basic teachings of Islam in one hundred languages, installation of a Radio Station, establishment of Printing Presses in Pakistan and elsewhere, promotion of pen friendship, foreign delegations to Headquarters on Jalsa Salana, Grouping of variouscountries and increasing momentum of effort, unification of the whole world, bringing all Muslims nearer to one another Huzur told Jamaat to strengthen faith in the prophecies about dominance of Islam over other religions for which time is ripe. He cited opposition to Jamaat on international basis as proof of the fact that dominance of real and true Islam was at hand. Shoora will continue till Sunday".

After the inaugural speech of Hazrat Khalifatul Masih, Sub - Committees were set up to consider various matters on the Agenda.

One Committee as already mentioned was set up to formulate plans for the Centenary celebratation. It was headed by Sh. Mohammad Ahmad Mazhar with Ch. Hamidullah as his Secretary. Another Committee was formed to discuss various aspects of Co-education. This Committee had Professor Qazi Mohammad Aslam as its Chairman and Naseem Saifi as Secretary. The third Committee was to discuss the Budget of the Sadr Anjuman Ahmadiyya. Mirza Abdul Haq was appointed Chairman of this Committee while Sh. Mahboob Alam Khalid was the Secretary. The fourth Committee had the Budget of Waqfi-Jadid and Tahrik-i-Jadid to discuss and present its suggestions to Hazrat Khalifatul Masih. This committee was headed by Ch. Anwar Hussain and the Secretary of the Committee was Ch. Mubarak Muslihud Din.

On the second day of the Majlis Mushawarat, the Sub—Committies submitted their reports and the whole house discussed them in details.

The discussion on the report of the committee for Co-education was the last item on the second day. On the third day (Sunday) Huzur expressed his own views about the report. Having dealt with all the aspects, Huzur told the representatives that it was most essential that a new revolutionary system was evolved for education. He announced the earmarking of one million rupees for this purpose. He also announced the appointment of Prof Qazi Mohammad Aslam to conduct the programme for this scheme He could appoint other people. Huzur said, to work with him on voluntary basis or as paid staff. Qazi Sahib was told to present his report to Majlis i-Mushawarat next year.

Laying of the Foundation Stone of Fazl-i-Omar Ahmadiyya Secondary School, Kano, Nigeria.

The Governor of the Kano State is addressing the Gathering.

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کانو کے گورنر صاحب سکول کا سنگ بنیاد
رکھنے کے موقع پر حاضرین سے خطاب فرما
رہے ہیں -

Tahrik-i-Jadid,

RABWAH DIARY

The Promised Messiah Day was observed at Rabwah, as every where else in the world, on the 23rd of March. The function was held at the Masjid Mubarak and it was chairmanned by Maulana Abul Ata. Additional Nazir, Islaho Irshad. This also being the Pakistan Day (the resolution for the demand of Pakistan was moved and adopted on the 23rd of March in 1940) all the offices and the other institutions as well, were closed and a very large number of people were able to attend the function.

After the recitation of the Holy Quran and a poem, the Chairman of the meeting explained the significance of the observance of the Day.

The first speaker, Maulvi Ataul Mujib Rashid, then, addressed the gathering on the subject : "Revival of Islam and the Promised Messiah". He, at the very outset of his speech, told the audience what the condition of the Muslims was immediately before the advent of the Promised Messiah. They were very much dejected and were anxiously waiting for the help of God. The speaker remarked that it was in such circumstances that the Promised Messiah appeared in the world in perfect fulfilment of the prophecies mentioned in the Holy Quran and the books of Hadith. It was indeed the most appropriate time for the revival of Islam, and it was this very objective for the achievement of which he was raised. The Promised Messiah, peace be on him, very successfully defended Islam against the onslaughts of the followers of other religions. He also assured the Muslims that the tables would be turned and that Islam would soon start dominating other religions. The Promised Messiah presented the Holy Quran as a living book and Islam as a living religion and God gave him an active and sincere Jamaat which is continuing the work started by him.

The next speaker was Sheikh N. A. Munir who addressed the audience on the subject "The Promised Messiah and the breaking of the Cross." He told the audience that the religion of Christianity was prevailing all over the world and it was considered to be a great force at the time of the advent of the Promised Messiah. The Christian Missionaries were dreaming to win over the territories of Mecca and Medina. But the Promised Messiah presented the refutation of Christianity in such a way that the hopes of the Christian Missions were changed into disappointment.

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The third and the last speaker was Ch. Mohammad Sharif, ex-Chief Ahmadiyya Missionary for Arabian Lands and West Africa. His topic was the prophecies that the Promised Messiah made about the dominance of Islam.

At the very outset of his speech Maulana Mohammad Sharif told the audience how the foundation of the Jamaat was laid on the 23rd of March 1889 by the Promised Messiah, peace be on him, by taking the Baiat of those who wanted to join his fold. After that he read out the prophecies in the very words of the Promised Messiah, peace be on him.

Maulana Abul Ata wound up the Meeting with his presidential remarks about the observance of the Day and the duty of the Jamaat. He made the point that that day was a day of double joy, for, it was on this day the Jamaat was founded and also it was on this very day that the resolution for demanding Pakistan was moved and passed by the Muslims of the undivided India.

A silent prayer by the congregation brought the function to a close.

By U. K. Mission

PROPHECIES OF THE HOLY QURAN

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THE Holy Prophet Mohammad, s.a.w. was vouchsafed a revelation which fills the pages of the Holy Quran. Besides the exhaustive teachings and innumerable exhortations, it abounds in prophecies which are being fulfilled from day to day. The very name of the Book 'The Quran' is a grand prophecy. Its fulfilment has been witnessed through the ages since the day it first descended in the cave of Hira. It is indeed the Book which is widely read by the followers of Islam.

Extensive use of the Pen

The very first revelation (96 : 4-6) truly announced the advent of the age of learning by means of the extensive use of the pen. Imagine the tremendous upsurge it made. The treasures of the past were rescued from oblivion by it. It also unlocked the gate of learning, knowledge, philosophy and science for ages to come. It was indeed an extraordinary prophecy.

Personal safety of the Holy Quran

The Holy Prophet was commissioned to proclaim widely the message he received from his God. It entailed hazards, perils and severe hostility. In the circumstances God assured safety from any harm by the opponents (5 : 68). The Quraish of Mecca, the Jews and hypocrites of Medina, the idolators of Arabia, his own kith and kin did their best to bring injury on his person and even they planned to assassinate him, yet the word of God never failed.

Holy Prophet's emigration and return

After 13 long years of bitter opposition and severe persecution, Mohammad s.a w. was by a revelation, made aware of the cruel design of the Quraish of Mecca to assassinate him. Under a Divine command he had to fly from Mecca, the place where he was born and which had numerous associations of his home life. It was, moreover, dear to his heart because of Ka'aba, the first house of worship which Abraham and his son, Ishmael, had built. With a heavy heart he slipped out of the enemy's vigilance towards Medina. On the way, he received the comforting Divine assurance : "He who has made the teachings of the Quran obligatory on thee will most surely bring thee back to this place of resort" (28 : 86). In eight years' time. the enemy who would have considered it an empty boast and an impossibility, turned to realisation when the Meccan conquest was achieved.

Victory at Badr

Within a year after the Holy Prophet's migration to Medina, the Quraish led their well-trained and fully equipped contingent of one thousand men against him. A poor motley crowd of 313 old and young, ill-clad, unarmed but sincerely devoted followers, marched out to meet

the enemy at the well of Badr. After giving the necessary instructions, Mohammad s.a.w. drew apart and prostrated himself in a paroxysm of prayer and supplication. A short while later Abu Bakr approached and politely said to his master : O Messenger of God ! you prayed long enough. The Holy Prophet raising his head said that the verse "The hosts shall soon be routed and will turn their backs in flight" had just then been revealed to him over again (54 : 45-46). It proved exactly as the revelation had foretold a few years earlier. In the battle which followed the pick of the Quraish chivalry and valour soon sprawled bedraggled in the mud while the rest sought security in flight.

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Victory of byzantines over Iranians

The rival great powers of the Byzantines and Iranians were struggling for dominion and survival The Quraish thougt that the Muslims favoured the Byzantium. In the clash in Asia Minor they suffered a severe defeat at the hands of their enemy, the Iranians. The Quraish of Mecca rejoiced and so treated the event as an augury of their own triumph over the Muslims. The Holy Prophet received the reassuring revelation : "The Byzantines have been defeated in the land nearby, but after their defeat they will be victorious within a few years ; Allah's is the supreme authority before and after ; and the believers will rejoice on that day, with the help of Allah" (30 : 3-5). The period specified in the fulfilment of prophecy was nine years. Within this period the Byzantines scored a glorious victory over the Iranians while on the same day at Badr the might of the Quraish crashed to pieces and their pride and arrogance was humbled by the very much inferior force of the Muslims.

Victory at Ahzab

Another prophecy promised the victory after Badr and Uhad. The revelation "A host from among the confederates shall be routed here" (38 : 12), foretold of another victory at the very gates of Medina in the fourth year after migration. The enemy for the third time had resolved to make a desperate effort to crush the Muslims and to wipe them off completely. Consequently a large mounted force of the Meccans arrived in front of Medina where they found their march into the city barred by a moat which the humble Muslims had hurriedly dug for their defence. Their effort to smash the fortifications having failed miserably, they determined to subdue the sorely pressed Muslims through starvation and repeated assaults across the moat. The situation became desperate. God's help came swiftly. And "We sent against them a wind and the hosts that you saw not" (33 : 10). The enemy was routed in utter confusion and disorder. This was the grand fulfilment of the prophecy.

Means of Transporation

The horses, mules, donkeys and camels shall be replaced by other means of transport which were not known to mankind (16 : 9). Crowded vessels shall sail on seas (36 : 42-43). Lofty sails like mountains shall float on oceans (55 : 25). They form the extraordinary prophecy when the transport system was revolutionised by the trains, trucks, aeroplanes and the fast sailing huge ships.

Safeguarding the Quran

The prophecy of the preservation and protection from interpolation of the Holy Quran was made when the disbelieverse had challenged to destroy the new faith. God warned them : "Verily, it is We Who have

sent down the Exhortation, and most surely We are its Guardian" (15 : 10). The challenge was open and firmly worded. The enemy was ruthless and determined to destroy it. Yet the Quran has remained free from any interpolation or corruption for the last fourteen centuries. It continued enjoying perfect security. This distinction of the Holy Quran is not shared by any other revealed scripture. Even the notoriously hostile critics like Sir William Muir, and Professor Noldeke had to admit that no fault could be foundwith the purity of the Quranic text.

Reaching the other planets and the great conflict

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Now ponder for a while over these verses : "Soon shall We attend to you, O ye two big groups ..... O company of Jinn and men (i.e. the mighty and the common people) if you have the capacity of breaking through the confines of heavens and earth, do so by all means ; but you cannot do so save with authority ... You will be afflicted with smoke without flames and you will not be able to help yourselves" (55 : 32, 34, 36). It clearly points to the prophecy of the formation of two chief blocks of capitalism and communism who are trying to penetrate the veil of heavens, but try as they might they will fail in their quest since God's universe is unfathomable. It also foretells of the dreadful punishment which will overtake the hostile camps. The world at the moment seems to stand on the brink of a terrible conflagration which threatens to consume in its flames the entire human civilisation.

Other prophecies

There are scores of other prophecies which embellish the pages of the Holy Quran. The joining of the great seas by Panama and Suez canals (55 : 20) ; the diversion of the rivers for irrigation by means of canals and dams (82 : 4) the opening of the graves like the Egyptian archaeological excavation of tombs (82 : 5) ; the blowing away of mountains indicating the toppling of Kingdoms and the deposition of monarchies or the day to day army coups (77 : 11) ; the proscribing of infanticide and the setting up of Courts for criminal justice (81 : 9, 10) ; the extensive publication of books, periodicals and journals (81 : 11) ; the laying bare of heavens indicating the astronomical exploration, the ch[illegible]g of maps and the allied advance[illegible] in the science of astronomy (81 : 12) the abundance of sin (81 : 13) ; man's denial of God's existence (82 : 7-13) ; Arab nation embracing Islam (56 : 4) ; Jewish occupation of Palestine (17 : 105) ; Muslim re-occupation of Palestine (21 : 106-107) ; abasement of Jews (3 : 113) ; cosmic rays and nuclear bombs (46 : 11, 55 : 36) ; gathering of animals in zoological gardens and national parks (81 : 6) ; getting together of peoples and nations as in U.N.O. (81 : 8) ; reaching out of earth to other planets (81 : 4) ; earth revealing its treasures (99 : 3) ; wars and earthquakes (99 : 2) ; discovery of new countries and continents (84 : 4) ; earth yielding up its hidden treasure (84 :5) ; inability of people to produce the like of Quran (2 : 24) are but some of the great prophecies which have been amazingly fulfilled.

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Monthly

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HAS RELIGION OUTLIVED ITS USEFULNESS?

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IF you are sitting face to face with me and you ask me this question "Has religion outlived its usefulness" I shall stare at your face, keep silent for a moment and answer you with a question. My question would be "which religion are you referring to". For I believe that religion has never been the same for all the people all over the world. If it has meant one thing to one people, it has meant quite a different thing to another people. And as you go from one place to the other, you find that religion changes its meaning, significance and practice. So I can't answer the question "Has religion outlived its usefulness" with a simple yes or no.

Of course if you ask me if there is any religion which has not outlived its usefulness, I shall need no time to ponder over the question. My answer will be. yes, Islam has not outlived its usefulness because God meant it to be useful to all mankind and in all the ages. We read in the Holy Quran :

اليوم اكملت لكم دينكم و اتممت عليكم
نعمتى ورضيت لكم الاسلام دينا

'This day have I perfected your religion for you and completed My favour on you and chosen Islam as religion for you.'

We also read from another religious scripture of a prophet who came to the world before the Holy Prophet of Islam, "I have yet many things to say to you but you cannot bear them now. But when the spirit of truth comes, he will guide you into all truth ; for he will not speak, on his own authority, but whatsoever he hears he will speak, and he will declare to you the things that are to come". The same scripture says, ' If you love me you will keep my commandments. And I will pray the Father and he will give you another Counsellor to be with you for ever .." It is this Counsellor whose religion was never to outlive its usefulness. And this Counsellor, as all of you know, is the Holy Prophet Mohammad, peace and blessings of Allah be upon him. His religion—Islam—will continue to be useful to mankind for all the time to come, or in other words it will never be said that Islam has outlived its usefulness.

May I now take another aspect of religion. Let us find out the principal objects of religion. According to Islam—there are four main objects of religion. The first object of religion is to instruct man as to his source that is to say to furnish him with correct knowledge concerning his Maker, so that he may not be debarred from profiting from the Divine source of all power and strength, and should not remain ig-

norant of the object of his existence, which can be explained only by the Creator Himself. For this purpose it is necessary to explain four matters ;

1. The person and attributes of God
2. The nature of man's relationship to God
3. The way in which such relationship should be expressed, and the responsibilities which are laid upon man by God and
4. The means whereby man can attain to God and satisfy his longing for union with Him ; and the practical realization of this object in this very life so that man may pass beyond the stage of surmise and attain to certainty concerning God

The second object of religion is to provide a complete code of rules of moral conduct. For this purpose, again, it is necessary to explain the seven matters :

1. What are good morals
2. What are bad morals
3. The different stages of good morals
4. The different stages of bad morals
5. Why are particular morals called good or bad
6. The means whereby man can acquire good morals
7. The means whereby man can avoid bad morals

The third object of religion is to provide a solution for the social problems which confront mankind. Man being by nature social, it is necessary that religion should lay down basic principles which should govern *his* social conduct whereby peace and order may be established and all orders and classes of people becoming content with their respective rights and privileges, none of them should consciously or unconsciouly, trespass against each other. A little consideration would show that rules for the governing of society can be equitably framed by God alone, for no man or class of men can, owing to the intrusion of personal interest, be possessed of that breadth of outlook which is a necessity for this purpose. The statement of such principles, therefore, on which human society should be based is one of the important functions of religion, and a religion which fails in this respect can hardly deserve to be called by that name. For this purpose it is necessary for a religion to throw light on the matters of Domestic relations, that is, the right of relations inter se, this being the first stage of human society ; the rights and duties of citizens and how they may best be discharged ; the relationship between master and servant, the rulers and the ruled, and the rich and the poor ; the relations between the followers of one religion and those of another, and the subjects of one government and those of another.

The fourth object of religion is to explain the end of man, that is to say, what happens to man after his death. For this purpose it is necessary to explain : If there is a life after death, and if there is, is it subject to pain and pleasure after death.

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A consideration of the teachings of a religion concerning these objects can also enable us to arrive at an estimate of the true values of that religion.

Do you see how these four objects

(Continued on page 19)

From the Newspapers

Kano School

THE Ahmadiyya Secondary School Kano has been listed for government's grant-in-aid.

As a result the State Government has approved N5000 as grant to the school for the coming financial year which begins next April.

According to the State Governor, Alhaji Audu Bako, the government was bent on encouraging edu ation in the state.

He said it was the cardinal objective of his government to ensure that education was at the reach of every one in the state.

"Nobody can do his vocation successfully without education. Farming, Tailoring, trading and so on require sound education and therefore my government will continue to provide necessary assistance to all educational institutions in the state and ensure every one is educated;" the govenor said.

Turning to the school authority Alhaji Bako urged it to identify itself and its programme with the needs of the people of the state.

The governor was addressing a colourful ceremony at the laying of the foundation stone of the school along Airport Road Kano.

The Ahmadiyya Secondary School was founded in 1970 with an initial intake of 130 pupils. The school's permanent site is expected to cost N100,000 and would when completed admit 360 pupils.

In his own address the Ameer of Ahmadiyya Jamaat in Nigeria Maulvi Mohammad Ajmal Shahid said the 18-acre new site was provided by the Kano State Government.

Maulvi Shahid announced that within the last three years two similar schools had been opened in North-Western State.

Livers and Liquor

The Times (4-2-74) says :

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What causes alcoholics to develop cirrhosis and other frequently fatal liver diseases? Many doctors, nothing the tendency of alcoholics to drink more than they eat, believe that poor nutrition plays a key role. But two researchers from the Mount Sinai School of Medicine and the Bronx Veterans Hospital in New York now claim that it is drink alone that does the damage. A four-year study has convinced them that even in the well-nourished, alcohol can be lethal to the liver.

(the article concludes)

The study provided other insights into alcoholism, which Rubin and Lieber consider to be one of man's worst environmental ailments. Because pure alcohol was used exclusively, it became evident that the toxic effects were the result of the alcohol itself and not, as some researchers have suggested, caused by any of the impurities or additives found in beer, wine or hard liquor. Concludes Rubin : "You can't protect yourself against alcoholic damage by eating well ; what counts is the total amount of alcohol you drink."

Women's Colleges are best

The TIME (22-10-73) has published the following letter from Helen Thompson B.V.M. Academic Dean Clark College, Dubuque, Iowa.

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"It was with delight not distress, that I read "women: still unequal" (Oct 1) Clark Kerr reports, the Carigie Commission endorses and Time has published a fact that women's colleges have known for much more than a decade. In single sex institutions young women enjoy the special advantages they cannot obtain elsewhere, namely leadership positions, full participation in all academic activities and an abundance of role models

Moreover, the date from the 1972, American comical on Education Freshman Survey suggest that women in single sex institutions tend to expect more of themselves in terms of leadership, personal achievement, social and political responsibility, and service to society."

Islamic unity more than a slogan

Pakistan Times (27-2-74) has published the following in connection with the Islamic Summit that was held in Lahore during the month of February. The "Times" of London is of the opinion that the Islamic Union is now more than a slogan.

The Pakistan Times report is reproduced below:

LONDON, Feb. 26: 'The Times' yesterday, front-paged under a two-column heading, "Muslims cheer as leaders of Bangladesh and Pakistan embrace" a report by its correspondent Michael Hornsby which said reconciliation was the Summit's most dramatic outcome.

While the Summit concluded with "a ringing declaration of support for the Arab and Palestinian cause in the Middle East" the reconciliation after more than two years "in which they have not even been on speaking terms" of Shaikh Mujib and Mr. Bhutto, was the most dramatic outcome.

"This was presented here as a demonstration that Islamic unity is more than a rhetorical slogan". 'The Times' correspondent added.

In return for recognising the Dacca Government, Mr. Bhutto is understood to have received a tacit assurance that Bangladesh will not press ahead with the trial of the 195 Pakistan Army officers for crimes allegedly committed in East Pakistan in 1971.

'The Times' correspondent ended his Summit report by saying substantial relief "will be provided to Islamic and other developing countries hurt by the recent oil price rises under the terms of a draft declaration before the final session.

'The Daily Telegraph's correspondent, Peter Gill saw the oil issue "which was specifically excluded from the agenda" as the dominating theme of the Summit's proceedings.

Commenting on the appointment of and eight country committee to meet shortly at Jeddah to discuss practical means of using oil revenue to eradicate poverty and assist in the development of the "have-not countries" and report to an Islamic Foreign Ministers' meeting to be held in Malaysia in May, 'The Telegraph correspondent says: "This plan of action is far short of what was proposed by Colonel Gaddafi, the Libyan revolutionary leader."

On Middle East resolutions adopted by the Conference, Gill noted that "for the first time in an Islamic meeting that embraced Muslims from

West Africa and the Far East as well as Arabs, the Palestine Liberation Oraganisation was confirmed as 'the sole legitimate representative of the Palestinian nation in its struggle.' The guerilla umbrella organisation may soon become a government in exile."

'The Telegraph' said President Sadaat of Egypt, principal moderate at the Summit, tried to lessen the impact on current Middle East negotiations of the unyielding conference declarations.

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'The Guardian' gave a three-column display alongside another three-column picture of Sheikh Mujib with his arm round Mr. Bhutto's shoulders as a smiling President Boumedienne of Algeria looks on. Its heading is : 'Egypt takes credit for bringing Mujib back into the fold."

Walter Schwart, who wrote the piece, says : "The shotgun political marriage between the Prime Ministers which was the most spectacular achievement of the Islamic Summit Conference, was consumated in a bout of public handclasping and kissing.

'The Guardian' correspondent said Mr. Bhutto and Sheikh Mujib seemed "for all the world to have been blown into each other's arms by a hurricane of Islamic fervour ....."

"But in fact their marriage was quitely and painstakingly arranged over a long period, principally by Egypt. Asked about this match-making, President Sadaat smilled proudly and said 'no comment'.....

I LOVE YOU

I

If you love me for my sake
then I love you no more
if you love me for your sake
I'll weep for you no more
if you love me for His sake
I shall love you much more

II

I love you
you say
yet I ask
what do you love
on me
if not that
in me
HE
Himself
shows while
myself
before Him bows.

April, 1974.

III

I love
you not
s nce you
are you
but rather
since He
is He
but when you
are you
the
He is you

IV

I love you

Hadayat-Ullah
translated by Lee
Ann Froemmig

How & Why I Accepted Islam

By

Amatul Hafeez,, Boston Lajna U.S.A.

I am afraid it is a very long story, but I will try to be as brief as possible. Since a very early age. I searched for God. I had a great fondness for nature, and I knew there had to be some sort of force that created us all, that determined our destiny and the destiny of everything on the planets. I did not have many friends and I was considered "different" by my classmates in school, so I was mostly alone, reading, with books and information supplied by my brother.

I came to a conclusion that a way to please God was by working to save humanity. At the time nationalism was the current trend and being fourteen of fifteen at the time, it was easy for me to be swayed by the philosophy/ideology of a nationalist. In the span of a year I left "liberation school", helped organize the strike, the big student str ke in Boston, became a political cratoonist for the Black Panthers. a reporter for the "Urban League" newspaper and a member of the" Malcolm X Foundation of Boston". I was turned away by the people's narrow-mindedness, hatred, etc., and unsatisfied with it all I continued searching.

I became very close to my brother. We were both "outcasts" by society, both Black and White. So we both searched together for the real truth, the unseen existence that would shatter this illusion we live in called reality. My brother bacame a musician, an innovator in music. A form of music, "spiritual music" etc. I acquired a saxophone and also other percussion instruments and then joined the group. We got into the music scene heavily, playing in coffee houses, colleges, outdoors, at people's homes, ete. We thought by playing this form of music that it was a way of getting closer to God, which was a great mistake, and we were not really satisfied.

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My brother got into Zen, Hinduism, etc , and I too was very much interested in that. I got into an occult movement and was a sort of "disciple" of two so-called 'Gurus' or "Sadhus". It was a mixture of Zen Hindu, Yoruba and occult practices. We indulged in a lot of "supernatural" practices, black magic. I was to be a priestess. We worshipped a man by the name of OM. There were many shocking and abnormal rituals in the movement, and just common sense and reason and of course, the Grace of Allah, showed me that this was wrong. I broke up the whole movement in Boston, by revealing to the other followers the absurdity of the whole thing. While in the movement, I met many colourful characters (Witches. insane and crippled people, witch doctors, etc). All the extreme outcasts of society. I vowed that I would finally find the truth help myself, to help all of these poor, unfortunate people. After leaving the movement, I was very disillusioned. I was numb to everything. I had no motivation to deal with the material aspect of life. In the organization I was in, we had to give up all worldly things. We walked around barefooted and only wore a long piece of clothing, wrapped around our bodies. We sold papers and asked for alms in the streets.

My brother was walking through Harvard Square in Cambridge, Mass., when we caught sight of a man hold-

ing up the Quran on the street corner. That was the Amir of the Boston Jamaat. He invited my brother to a picnic and to meetings. I was curious, so I went to the meetings also. I was very skeptical, and the Jamaat was going through internal problems at the time, but through religious experiences and just the truth of Islam and the Word of Allah and His Prophet, I was satisfied. Islam answered all my questions. And I could find no fault in it. I knew that this was the full truth, and other religions were either reflections of the truth or man-made, and or were not divinely inspired. Morever, I knew that this was the True Islam, and that Hazrat Mirza Ghulam Ahmad (peace be on him) was the Promised Messiah the Qur'an spoke of. I now know that my search for the true faith has ended, but my search for Allah has just begun. I joined the Movement at the age of sixteen, almost immediately after my brother joined, and now I am seventeen.

I am now motivated to make the most of what Allah has given me and to deal with the material as well as the purely spiritual aspect of life. I close by saying 'Allaho Akbar, Allah is Supreme'.

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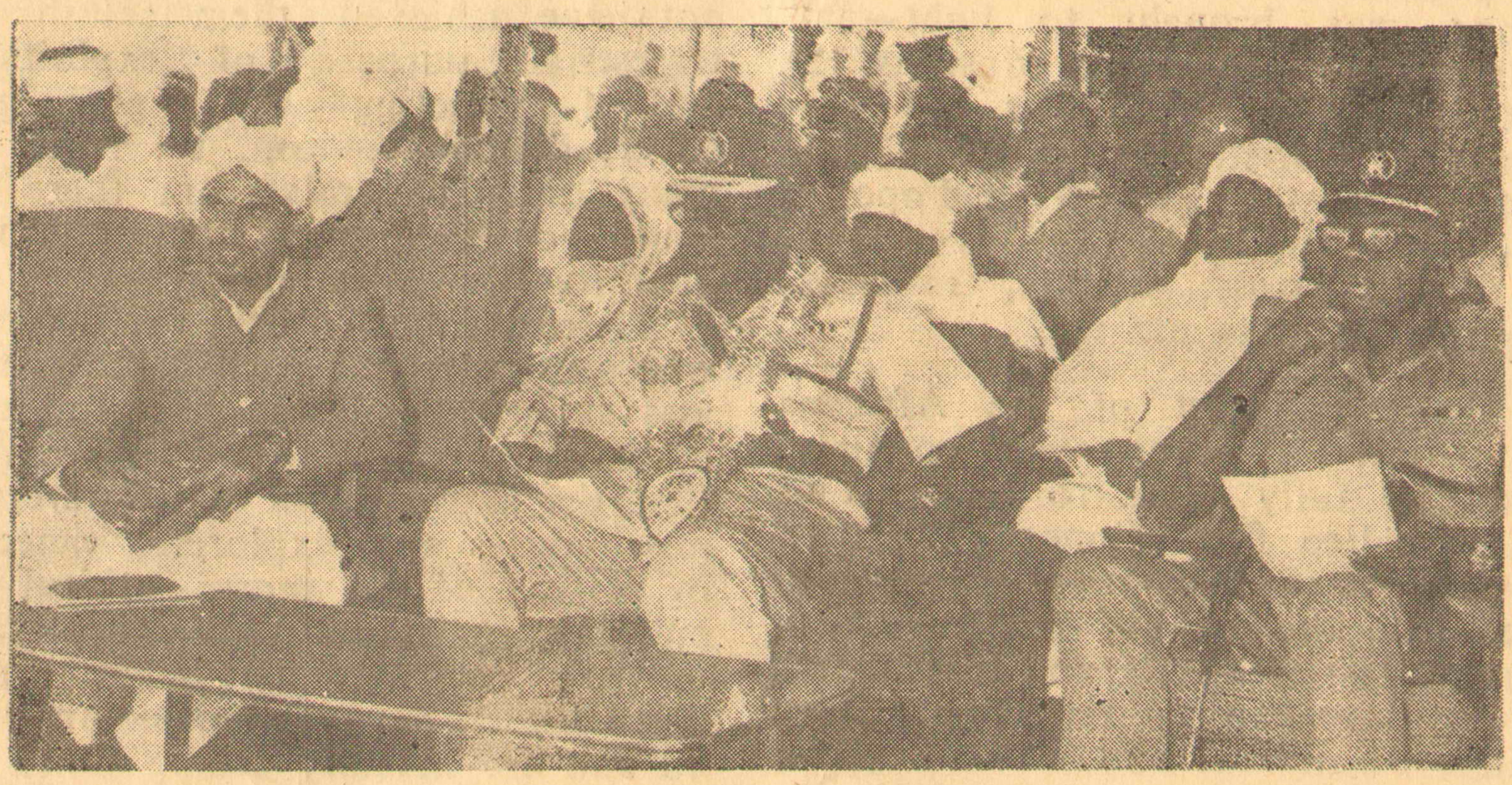
Laying of the Foundation stone of the Ahmadiyya Secondary School Kano, Nigeria.

(L to R) Commissioner of Police, Kano State ; Military Governor, Kano State and Maulana M. Ajmal Shahid.



احمدیہ سیکنڈری سکول - کانو - نائیجیریا کی عمارت کا سنگ بنیاد
رکھنے کی تقریب پر یہ تصویر لی گئی

Alhaj Mohammad Siddique

"Christianity made Papu new Guinea Culturally Bankrupt"

Says its Prime Minister

Digitized by Khilafat Library Rabwah

Not very long ago when some leaders of the then backward and underdeveloped countries of Africa and other areas of the world mistakenly used to consider Christian doctrines and its missionary enterprises such as running schools, hospitals, orphanages, etc as a blessing, boon and bounty for their respective countries and people.

Some fifty years ago, a west African leader Dr. Gregory wrote in one of the propaganda booklets that were usually published and distributed by Christian missions that he considered christianity to be true religion and preferred it to Islam because Islam had done nothing to modernize his country. The poor fellow did not know that even Europe was brought to light—and civilization—by Islam and Muslims. He wrote that one reason for his preference of Christianity to Islam was because Christian pioneers had opened up, civilized and modernized his country, had made roads, bridges, railways, hospitals, schools etc. etc.

However, most of the Africans and people of other such countries have now fully come to realize that the so called first pioneer Christian missionaries and explorers who penetrated into their virgin lands acted—more or less-as agents and forerunners of the European colonists and slave dealers whose sole aim was to subjugate, ensalve them and exploit the riches that those regions contained and also to benefit from their cheap labour for the implementation of their huge and vast money producing projects.

It is a pity that African leaders like Dr. Gregory could not understand that the real object of a true religion and the purpose of the advent of even the biblical prophets and the Christian world's so called saviour Christ Jesus did not come to make roads, hospitals, schools, railway etc. It was obvious that had the European nations not done all that, they could not have achieved their selfish and terrestrial purpose of exploitation and of extracting and mining gold, silver, diamonds, iron, tin, oil, and many other minerals from there and could not have taken home enormous quantity of wealth and riches.

Africans and other such nations who had undergone such ordeals, trials and suffered exploitation at the hands of the white-man have now fully realized that the first cause of it all were their missionaries and explorers, especially in respect of the moral ethical and cultural, social and religious, values of their beloved ancient lands. In fact some leaders have already comprehended and are actually seeing that their ancient—simple way of living amicably and amiably is being gradually replaced entirely by the present European insedious selfish ungodly and voluptuous and the so called permissive new kind of sensuous new morality that is rapidly taking our youngsters away from our

real moral and cultural values ; for this "new morality" the so called modern westral cult—is very swiftly destroying the natural human values of our youth and the com ng generation. And there is more than enough stuff published nowadays in the world-press that proves that even some of the Christian leaders of today have started condoning and permitting this "new morality or uninhibited liberation and permissiveness."

Digitized by Khilafat Library Rabwah

Just recently, Papua New Guinea's prime minister has deplored and strongly protested against the damage and destruction brought by the first pioneers and also the present church to the cultural values of his country whose people have fully realized that all that game was not played out by the early Christian evangelists out of mere sympathy and fellow feeling and spiritual enlightenment of the then backward peoples. It is an open secret now that all that drama of colonization of the so called backward countries was played by the colonists of the time to achieve their own purpose surely and quickly by despatching first Christian missionaries and pioneer explorers, then traders and business companies and then Soldiers to overcome and victoriously rule the poor, simple and virgin nations of God's this golden planet.

Hence, many sincere leaders of such ill-fated nations now openly accuse Christian pioneers and missionaries of being the main and first—cause and key hinges of the fulfilment of the European colonists nefarious designs and of all their past sufferings and losses.

It is true that these countries made some gains too by coming into contact and living under Europeans but, I am sure, they will all soon come to know that the losses that they sustained by that are still more—much more than the gains their country achieved. He is reported to have said :-

> "In Papu New Guinea now we have the job of rebuilding some of those values that have almost been lost, and partly destroyed by a Western Cult known as Christianity". He further added :
>
> "Before the people of the Church became offended, let me point out that I am not attacking the Church but only some of their earlier activities in this country. Some other countries also had lost their past in the procoss of colonization. I am determined now that all should do all we can to save Papua New Guinea from becoming culturally bankrupt we were concerned with the total loss of irreplaceable sacred works of art—our country's heritage.
>
> The Prime Minister, Mr. Samara's speech was the second time in recent weeks that he had made controversial remarks about the church in Papua New Guinea. Last month, he urged Roman Catholic nuns to give up wearing their traditional habits, because the "uniform" kept them apart from the ordinary people—AAP."
>
> (Fiji Times Daily 9th June 1973).

It will be remembered that during Hazrat Khalifatul Masih the International Head of the Ahmadiyya Jama'at's tour of West Africa in 1968, Nigeria's able and noble General Yakubu Gowon too expressed almost similar views as did Papua New Guinea's Prime Minister against some of the Christian missionary organizations' pioneers and the present church leaders who took sides with various political parties during Nigeria's Biafra crisis and other political upheavals and Unrest and acted in a

manner that was utterly detrimental to the peace and unity of Nigeria.

Thus in the face of the above, a wise-man can easily and readily derive the inference and judge as to wbether Islam and its Ahmadiyya Muslim missionaries' missionary activities are conducive to the abiding peace, progress, prosperity and unity among the nations of the world or those of the present Christian organizations.

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The following annoucement recently made over Radio Kampala by the Ministry of Internal Affairs of Uganda will also be read with concern and interest in this respect :-

"A Radio Uganda announcement came from an Internal Affairs Ministry Spokesman He said the Government was banning (the Christian) organizations "Jehovah's Witnesses" "Quakers" and others because they were dangerous to peace and order in Uganda. Other banned organizations include the "United Penticostal churches" "The Elim Penticostal Evangelist Fellowship of Uganda. The penticostal Assemblies of God church, "The Uganda Church of Christ". "Kampala Crusades for Christ" The International Bible Students Association" The Navigators of Colorando" "The Child Evangelism Fellowship of Uganda" and "The Legis Maria of Africa".

The spokesman warned that any organization which harboured "Spies and "Subversive elements" was intolerable."

AAP. Reuter

(Fiji Times 9th June) 1973.

★ ★ ★

A Book of Hadith

NIBRASUL MOMINEEN

One hundred Sayings of the Holy Prophet, peace and blessings of Allah be on him,

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Maulana Abul Ata

and translated into English by

THE EDITOR

of the

Tahrik-i-Jadid Monthly
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(Continued from page 16)

are comprehensive ? How they envelope the whole of our life, not only on this earth, but in the next world also ? Any religion that deals with all these aspects successfully can never be said to have outlived its usefulness. But which religion other than Islam tackles these points ? None. I say with full confidence, none.

That being the case, Islam is the only religion which is still useful and which will continue being useful for all the time.

Please note that the word 'religion' does not denote anything and therefore unless we talk of a particular religion with reference to its teachings, we cannot estimate its value. Let us understand this point and let us realise that the only religion that can now help is Islam.

Tahrik-i-Jadid

Activities of the Jamaat

Around the World

THE Ahmadiyya Jamaat is rapidly moving forward in West Africa. More especially since the inauguration of the Majlis-i-Nusrat Jahan. More of schools and more of Hospitals-that is one of the ways of serving humanity and who can deny the fact that the social aspect of Islam is indeed service to our fellow-beings.

Ch. Rashid-ud Din, Missionary in-charge, Ahmadiyya Mission, Liberia, writes in one of his recent letters : I was trying to get some premises rented at Sanoi to start the Secondary School there, and in this connection I met the local Education Secretary who happens to be a Christian preacher. He told me that the premises for the Primary school and the hospital which were lying vacant could be given to us only if the Bishop decided to do so. There upon I went to the Bishop in company of the said Education Secretary. The Bishop agreed to hand over the Building to us on nominal rent and remarked that we could carry on till our own buildings were ready.

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It is interesting to note that this Christian school and hospital were closed (and the buildings became vacant) the very year that Hazrat Khalifatul Masih toured West Africa (1970). Now when we met the Bishop to acquire these buildings he readily told the authorities of his church to "turn over to them (i.e. to us) every thing."

WHITHER EUROPE ?

IN our last issue we reproduced a few extracts from the columns of various European and American Magazines to show that Europe was really going farther and farther away from the moral life that a religion—however distorted by its followers—might demand. Our Missionary, Maulvi Abdul Wahab Adam, has sent us a letter from a worker of the B.B.C. which we reproduce below. This letter clearly states that the people are very disillusioned with Christianity. The text of the letter is :

I was so interested to meet you when I came to the Mission on Tuesday afternoon. I think I mentioned to you that as well as my project on "Israel" I was hoping to find out something about the effect of your missionary work on young English people. I feel we are in a religious situation where many "Western" people are very disillusioned with Christianity, traditional or otherwise. I would be very grateful if you could put me in touch with any young and articulate English people who have shown a deep interest in Islam ; or who have embraced the Islamic faith.

With thanks for all your help.

Angela Tilby (Miss)

LETTERS

A Letter from Paramount Chief

Paramount Chief N. K. Gamanga of Sierraleone who attended the last Annual Gathering has sent the following letter on his return to his homeland. The letter is addressed to me (Naseem Saifi) and thanks everybody here who played any part in making his stay here comfortable and useful.

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Text of the letter is reproduced below :

My dear brothers a.w.w.

This is to inform you however belated that I had arrived quite safely the last time in my Country and Chiefdom, and met all my people well, and happy to receive me.

I have explained through the various Jamaats here in Freetown, Bo, and my hometown Boajibu, how very hospitable and very sincere brotherliness, were you and the other brothers to me for which I wish to thank you very sincerely from the depths of my heart.

Our stay in Pakistan was so much enjoyable that it is indescribable to put in words. I only pray that the Almighty God bless you and all our brothers who stood by you to see our stay, with happiness and every satisfaction in our daily requirements. I repeat, may Allah bless you all generously and spare you many more years to live.....Ameen.

With my best salams,

Yours very sincerely,
(P.C.N.K. Gamanga)
Boajibu, SierraLeone.

13-2-1974

MAULANA Ghulam Ahmad Farrukh reports from Fiji Islands that the Muslih Maud Day was celebrated there on the 20th of February with all the solemnity that the fulfilment of a great prophecy demands. The holding of the function had been announced in the local widely read newspaper and quite a number of people had been informed otherwise also.

The function was held at the Islamic Centre. The recitation of the Holy Quran by Mr. Shamsud Din was followed by reading out the exact words of the prophecy - the revelation given to the Promised Messiah by Mr. Latif Maqbool. Next came Imam Kamalud Din who read out a speech of the Muslih Maud, may God be pleased with him, in connection with the fulfilment of the prophecy in his own person.

Maulana Farrukh then addressed the audience and explained the background of the prophecy and he also told the audience the glaring proofs of the fulfilment of the prophecy. The person and the work of the Muslih Maud, may God be pleased with him, came under discussion in his speech.

The meeting came to a close with silent prayer.

It was attended by members of the Jammat as well as quite a good number of non-members.

Maulvi's Maqbool Ahmad Zabih has cabled to report to successful conducting of the twentyfifth Annual Conference of the Ahmadiyya Jamaat in Sierraleone. The conference was held at Bo.

The Head of the state of Sierraleone and the Minister for Internal Affairs has sent good will messages in which they had also thanked the Jamaat for the good work being done by the Jamaat and these messages were read out by the Amir. The Messages particularly made mention of educational institusions and the medical centres being run by the Jamaat.

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Quite a number of Paramount Chiefs, Government officials and the other gentry attended the conference.

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Managing Editor
Tahrik-i-Jadid, Rabwah.

THIS ALSO

In addition to the financial sacrifice that you have been asked to make in connection with the Ahmadiyya Centenary Jubilee Celebrations, you have to :

1. Keep one fast every month on the date to be decided upon by your local Jamaat.

2. Offer two Nafl Prayer every day either after the Zuhr Prayer or between the Isha Prayer and Fajr Prayer.

3. Recite Sura Fatiha seven times every day.

4. Recite Tasbih, Tahmid, Darud and Istighfar, 33 times every day. The wording is: Subhanallahi wa bihamdihi subhanallahil Azim ; Allahumma salli'ala Mohammadin wa ala Aali Mohammadin (to the end) ; Astaghfirullaha Rabbi min kulli zambin wa atubo ilaihi.

5. Recite the following eleven times every day :
Rabbana afrigh alaina sabranwa sabbit aqdamana wansurna 'alal Qaumil kafirin; Allahummainna najaloka fi nohoori him wa na oozobika min shoroorihim.

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